

DOCTRINAL PAPERS.

AN ESSAY

ON "THE SECRET OF PULPIT POWER."
BY REV. L. D. BENTLEY.

[Concluded.]

Another secret of palpable power lies in the fact that there has been, and is secret prayer. Jesus prayed while He was being baptized. He went alone to pray. He prayed "all night." He prayed, "being in agony," "with strong crying and tears." He declared to His disciples that secret prayer should be rewarded, answered "openly," and that He would always accompany them in their work. "I will not go unless you go with Me." Is familiar as history, and the wonderful sermon that followed. But how often do such events transpire in these days? John Maffitt not only prayed away the prejudices of his host, but secured the assurance from God, about three o'clock in the morning, that He would help him the following day. What is a good voice, correct elocution, a splendid physique, the bloom of youth and health, with a classical education, without the power of God? One sermon, "sent down from heaven" by the Holy Ghost, is worth more than all that have been "got up" by mere human skill and wisdom since the commencement of the soul-damning, wickedly popular school-preaching and essay-reading era. Jacob felt and carried the effects of one secret prayer through life, and received the assurance, at the closing of their petition, that he had "power with God and with men." Moses received such an anointing from Jehovah, on one of these secret interviews, that when he returned to preach to the people "the skin of his face" was shining with heavenly lustre, and the multitude, that had been "almost ready to stone" him, now preferred to have him speak to them rather than God himself.

Wesley and Chalmers were not the only men that for years made utter failures in preaching. The number of those that are unsuccessful is fearful, and distressing to contemplate. Only think of souls dropping into eternity, at the rate of at least one for every second of time, and many, if not most of them, unsaved, and the professed ministers of the Lord Jesus Christ advocating, as proper and innocent, those recreations, amusements, and habits that would be considered disgraceful and wicked by a converted *Fijee* or *Sandwich Islander*. Over sixty-six millions of dollars were paid into the treasury of the United States during the last two years, received as revenue taxes from the sales of tobacco — money enough to put a copy of the New Testament into the hands of more than eight hundred and fifty millions of sinners, or more than two thirds of all the inhabitants of the world; and yet many are using habitually, just as drunkards do rum, this vile, debasing and corrupting agency of the devil, while at the same time they are "indulging a hope of heaven," and in some instances professing to be entirely sanctified. What must be the aggregate, if this amount has been collected as taxes? Enough to pay all the necessary expenses of preaching the Gospel to "all the world," and put the Bible into every family on the face of the earth. "If I don't do anything worse than use tobacco I will risk but what I shall get to heaven," said one of my brethren, whom I was endeavoring to convince, and who had fallen several times through rum. Another, that I have often remonstrated with on account of its use, have recently buried, having hanged himself. Rum is doing its awful work, but one of the most eminent physicians that I am acquainted with said, "Mr. Bentley, tobacco is killing, directly, more people than rum." It is useless to ask God to cleanse us and give us power over men while we are debauching and oppressing ourselves with ungodly self indulgences and pernicious example. A lazy, dirty, stingy, inconsistent professor of religion will not be found very often prevailing with God, and leading men into "the way of holiness."

"Be ye clean, that bear the vessels of the Lord," "from all filthiness of the flesh and spirit," is as important now as ever, "for who can bring a clean thing out of an unclean?" Do you wonder that it is written, "wo unto them that are at ease in Zion?" Let any man go away with God, alone, for one hour, and get down on his knees, and study the prospect there is, in the light of the teachings of the Bible and the Holy Ghost, of himself, friends, family, and neighbors reaching heaven, and then bring up before his vision and understanding the nature and duration of the punishment of the wicked, as described by the "sacred writers," and he will have power to move men, and use it, or you may justly mark him as "twice dead, plucked up by the roots." In the case of Maffitt, before alluded to, his host hearing him up, and thinking he might be sick, went softly to the door of his room, and found it had been left ajar, to give ventilation, and saw him on his knees, pleading with God. He was to preach the next day, by special appointment, on the *divinity of Christ*, and all seemed to be dark to him, and he could not rest. At one o'clock his host went again, and he was yet on his knees; and at two he went again, and there he was on his knees, his face the picture of agony! A little after three he went again, and he saw that he had fallen asleep, but his shining, happy countenance told, what the people saw, heard, and felt the next day, that he had been with Jesus, that the Holy Ghost had anointed him to vindicate

the doctrine of "God manifest in the flesh."

O, Thou great and mysterious Worker in the heart, "to will and to do of Thy good pleasure," re-create, transform, and wholly sanctify us, so that we shall make good our apostolic boast,

"Our high commission fully prove,
Be temples of the Holy Ghost,
And filled with faith and hope and love."

"While reading *Bringing The Sheaf*, by Brother Earle," says Brother Davies, "I saw how mighty God operated the windows of heaven wherever he went, and how many strong men and women he won to God; and I fell back in my chair with astonishment, and exclaimed, 'O, Lord, is it possible for one man to do so much good?' Then would it be for Thy glory to have another such man?" If, so, then here I am; take me; and as immediately the fire fell from heaven when Elijah prayed, so the mighty baptism fell on me, and I was in a moment filled with the Holy Ghost and faith. Yea, I was pervaded all through with the divine energy, and I am now praying God to give me a hundred thousand souls before I die. I give glory to God, that for nearly two years and six months, this mighty baptism has gone with me, to the city and the country, and has given me power to lead souls to Jesus." Almighty God, may we individually pray, with the immortal Wesley,

"Enlarge, inflame, and fill my heart
With boundless charity divine;
So shall I all my strength exert,
And love them with a zeal like Thine,
And lead them to Thy open side,
The sheep for whom their Shepherd died."

Bear with me, brethren, while I say there will be power in the pulpit when the occupant is thoroughly convinced that the results of his efforts are making his character and destiny for time and eternity. If ministers would measure themselves, spiritually, by analogous reasonings, as they judge others in other things, there would be a wonderful increase of power in the pulpit. Do you think that farmers, artisans, sailors, merchants, or any other class of toilers, dependent on the success of their efforts to sustain life, can be found satisfied with results similar in their nature to those that are connected with the efforts of most of the professed ministers of the Lord Jesus Christ? If you could find them you would say they should be put under overseers, were giving sure evidence of softening of the brain, or were only fit for a place in an insane asylum. What! a farmer satisfied with nothing in the fall of the year to put into his empty granary for winter's consumption? An operative or a manufacturer happy while he is using up material with no goods fit to offer in market, or that would sell? A sailor singing joyously and hopefully, of the "home sweet, sweet home" that he is expecting to reach in a few days, when the observations and reckonings of the navigator conclusively show the vessel is drifting towards destruction? The merchant, with liabilities altogether above his assets, and notes protested, and no money on deposit or in his purse — he talk of his glorious prospects? To describe such persons is only to clearly show their delusion and pitiable condition. But why cannot we see they justly represent many that are called wise, and good, and heirs of heaven?

One of the Bishops of London found the sharpest thorn in his dying pillow to be the fact that he had not any satisfactory evidence that even one sinner had been converted by his labors. You have often noticed a vast difference in ministers, at different times, and even in the same ministers, and perhaps in yourself, in regard to theunction, or deadness of the utterances that attended the pulpit ministrations. What was the cause? Did you ever know of a deceiving, revengeful, vain, or dandy minister, that indulged in slander and misrepresentation, screening the guilty, fishing and hunting for mere self-gratification, or that played cards, billiards, checkers, croquet, and backgammon, or that advocated and defended the practice of such things in others, that was considered by the most spiritually minded people in the community as a man of the highest piety, the most safe adviser in regard to the deep things of God? or that was constantly annoying the devil, and taking prisoners from his ranks? I am glad our last General Conference was so outspoken in regard to "dancing parties" and "dancing schools," "attending theatres," and "taking such other amusements as are obviously of misleading or questionable moral tendency." An honest, unworldly, successful, Bible ministry, true to themselves and their God, and their ordination vows, and Churches filled with the Holy Ghost, and living in harmony with their profession, is the great want of the world to-day. Brethren, let each of us pray,

"Searcher of hearts, in mine
Thy trying power display;
Into its darkest corners shine,
And take the veil away."

Finally, there will be power in the pulpit if there is power in the pews, of the right kind. Faith in the pews will secure, and send, and show power in the pulpit. Moses was more than a match for Amalek while Aaron and Hur held up his hands. Jonathan Edwards could preach while his Church were praying for him, to crowded houses, and men would fall as though they were dead; but when they turned against him, to please a tribe of Pharisees, he was "like one that beateth the air." Samson was strong till he was caught in the snare of an ungodly woman. The apostles on the day of Pentecost were sustained by a Church

that was of "one accord," and "all filled with the Holy Ghost." David, with proper confessions of wrong, and a "clean heart," was assured that he would "teach transgressors," and they would be converted. The people can make the preaching what it ought to be, if they will. Hence they are responsible, in a great measure, for the right kind of preaching, as well as the ministers. "Ask, and ye shall receive."

The laity must account to God for the proper efficiency of all Gospel agencies under their control. Ministers need help — help of the right kind, such as the Bible describes — men that are fathers in Israel, and women that have a travail of soul, professors of religion that pray "with groanings that can not be uttered," whose eyes are filled with tears over the formalists that are enemies of the Cross of Christ, and "whose glory is in their shame." While I have been reading this paper hundreds have swung off into eternity, saved or damned. Which is it? What will canon say? The most of them went from where the name of Jesus was never sung; and I pray you remember that we teach,

"In that lone land of deep despair
No Sabbath's heavenly light shall rise —
No God regard their bitter prayer,
No Saviour call them to the skies."

If what I have written is true, or mostly true, brethren, we need to "examine" ourselves to see if we are "in the faith." If such results are expected and demanded of us as have been referred to; if we are forbidden by the Son of God to say "there are yet four months and then cometh harvest," but must with the eye of faith see "the fields" "white already for harvest"; if "he that recepeth receiveth wages, and gathereth fruit until life eternal," and all should be able to say, "thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place;" if the secret of pulpit power is known to us, and we are destitute of it, what will be our doom?

"His blood will I require at thy hands" is the plain note of warning that God has placed before the unfaithful watchman; and if we find on examination that we have not that force in the pulpit that it is our duty and privilege to have, let us humbly confess our deficiency, and implore the divine clemency; yes, let us "tarry in Jerusalem, with wrestling prayer, 'till we are endowed with power from on high,' for 'ye shall receive power after that the Holy Ghost has come upon you.'

"Come, Holy Ghost; for, moved by These, the prophets wrote and spoke;

"Unlock the truth, Thysel shall;

"Unseal the sacred book."

Amen and amen.

MISCELLANEOUS.

IS THERE NO DIFFERENCE?

BY REV. D. H. ELA.

Some of our religious papers have of late become wonderfully zealous for fraternity. *The Methodist* has become so earnest for peace that, like the Irishman, it is more than willing to fight for it. Reading its cool proposition to prepare the way for union with the Church South by cutting off our colored membership, one is reminded of Josh Billings' willingness to sacrifice all his first wife's relations for the sake of the Union; or, more aptly, of the Roman Catholic who is said to have murdered the children of his first marriage in order to remove all obstacles to another matrimonial alliance.

The Methodist, in particular, asserts that there is practically no difference between the two Churches in their treatment of the colored people. If that is true it is a very important and not a very wholesome truth. But is it true? It need not be asserted that the Methodist Episcopal Church is altogether faultless in this matter; nor, if it were equally faulty with the Church South, would it necessarily follow that a union of the two bodies would advantage either black or white. Faulty or faultless, one or both, equally or unequally, it may not be best for these two Churches to unite. But it may be true that the Methodist Episcopal Church does not yet practice perfect equality between whites and blacks. There is reason to fear that, North and South, the man in goodly apparel, and having a white face, gets the good place Bishop Haven has several times hinted at much as.

It is true that we have black Conferences and white Conferences, and white Churches and black Churches — that we have not established perfect social equality between white and black anywhere. It may be true that we hardly recognize Christian equality yet. Nevertheless, there is a difference between the two Churches, which is felt by black and white.

In the first place, the Discipline of the Church South makes a marked distinction between the whites and blacks, while ours recognizes none. One provides for recording and reporting the white and colored membership separately; the other records simply its members. One provides for ordaining white ministers, and on other conditions for ordaining colored men; the other provides for ordaining ministers. Their General Conference invited the colored people to leave their old Church, and offered, if they would leave, to ordain colored Bishops for them; our Church invited them to come with us on terms of equality, admitted colored men to our Conferences, with equal rights and privileges, made them pastors and Presiding Elders, and members of General Conference. Our Church has mixed Conferences, white and colored sitting as brothers and equals together; indeed, our General Conference is a mixed

body. And if it be true that the mixed Conferences tend to a preponderance of one or the other shade, that may arise from the character of the membership in the given locality, or may be simply an illustration of the fact that human nature in practice often falls below the ideal of theory.

But there is, after all, quite as marked difference in the practical as in the legal relations of the two Churches to the colored people. The Church South practically separates them from all white Churches and pastors, and says to them, "Go by yourselves, with your own ministers. It cuts them off from the benefits of a better educated and experienced ministry, and from the abler administrations of their Presiding Elders and Bishops. The Methodist Episcopal Church sends many of its best and strongest men among them. Its Presiding Elders are over white and black alike, and mingle with them socially and religiously. Our Bishops, both those reckoned conservative and the radical, have lodged in the homes of the colored people, have ate at their tables, have walked the streets with them; in a word, have recognized them as equals.

If there were actually no difference, as *The Methodist* asserts, between the practices of the two Churches, the legal and theoretical differences are of great consequence. One is living below our own standard of right duty; the other is above the requirements of its own law. One is being urged by its own professors to the highest ideal of Christian equality; the other, by its false theories and laws of caste, is being dragged down to lower and less complete Christian life. Ideas and theories are forces in the moral world. The whole Southern press, and not a small share of the North, is enraged at Bishop Haven's theory of the absolute equality of races, though almost nobody has attempted to reduce the theory to practice. They recognize the power of theory. So the whole South, and especially the colored South, recognize the difference between the two Methodists in their opposing theories as to the relations of the races. And so the advocates of fraternity put forth the demand that the North shall discard its colored brethren as a condition of harmony. Under these circumstances it is not an unimportant thing for the Methodist Episcopal Church to continue its declaration of the theory of human and Christian equality.

A CONSECRATED LIFE.

BY REV. E. FLINT.

AMOS HAGAR, born in Weston, died at his residence in Lincoln, Mass., July 9, 1875, aged 84 years. From his earliest years Mr. Hagar was familiar with the Spirit's strivings; and though brought up to believe that a moral and upright life was all-sufficient, his susceptible conscience led him early to feel that a change of heart was needed to insure salvation. Though his parents belonged to "the standing order," he was convinced that a few Baptists and Methodists with whom he associated lived a truly religious life, and he turned to them for counsel. When about 24 years old he was brought by a fever to the very gates of death. Nine in the family had the fever, and two sisters and a brother's wife died, bringing him face to face with death, but with no assurance that he was a child of God. On recovering he relapsed "into vanity again," and he prayed that he might be sick once more, to be brought in humility to Christ.

At the age of 26 he married, and was strongly impressed with his duty to explain his religious feelings to his wife, but did not; and he fell into a state of almost utter despair, and strove to be resigned to the thought that he must be lost forever. But God was better than he knew. A revival among the Methodists occurred, and curiosity led him to their meetings. These few lines, dropped by his son, he casually picked up: —

"Behold a sinner, Lord, I stand;
In thought and word and deed;
But Jesus sits at Thy right hand
To such to intercede."

They profoundly impressed him, and through them he found peace in Christ. The change was immediate, and beyond the power of words to express. What before was utter darkness was now mid-day brightness; he felt as sure that his sins were all forgiven; and his long burdened soul burst forth into shouting and song. He prayed if there was any power in God to let him know it. His prayer was answered, and in his quiet home his joy was "unutterable and full of glory." He felt free, and his soul rose as the uncaged bird towards heaven. The sense of sin, of sorrow, and of shame had all vanished, and the peace of God which passeth all understanding had taken its place.

Feeling that he lived in a dark age, he felt that he must find his light directly in God, and to the "light of the world" he repaired. His confidence in himself was nothing, but in his God without bounds. He thought he had experienced every blessing, but hearing that another had a complete assurance, through the witness of the Spirit, he sought for the same blessing, and did not rest till he felt he had found it. When it came, the very air seemed to be holy, charged with the divine Spirit; and as the breath went from his mouth the Holy Spirit bore witness with it that He was a child of God. This was a source of exceeding satisfaction. He was sometimes cast down in mind, but at times his burden was lifted without any conscious agen-

cy of his own, and he felt it was in immediate answer to the prayers of friends, for he found afterward that relief had come at the exact time of the friends' prayer. Occasionally, from a want of confidence in God, and living below his privilege, he thought he must go through a "round of repentance" to get faith in Christ. He thought God did not answer his prayers in words, but in removing the burden, and filling the heart with love.

He not unfrequently had such experiences of God's gracious presence that he felt it would take an eternity to unfold.

During his last painful illness, which continued several months, his patience and resignation were wonder to his friends. No murmur, no complaint, no fretfulness escaped him. For years death had had no terrors to him. He would lie down at night with a "glory to God!" He could not have been more assured of his acceptance had his bodily eye seen directly through the open gates into the "celestial city," and his earthly ear heard from the lips of the Master the welcome, "come in, thou blessed of the Lord!"

Of the individual traits of his character there is no need of many words. He was not free from faults, but they were few, compared with his virtues. He was unusually transparent, being wholly free from craft and hypocrisy. As you can see the bees working in a glass hive, so you seemed to perceive the working of his very thoughts. Being conscious of right intention, he had nothing to conceal, and there was an openness and candor truly refreshing. From hearty conviction he held firmly to his own Methodist Church. He gave very liberally for her support. He never forgot her "welfare or her woe;" her name was graven on his heart; her ordinances he loved; her prosperity was dear to his soul; for her upbuilding no sacrifice seemed too great. The Church had no more loyal member than he, but at the same time he had an affection for Christians of every name. He loved every one in whom he saw the image of Christ; he had the charity which suffers long, and is kind.

His religious nature was the strongest element in his soul. No one could be intimate with him and fail to perceive this. Prayer was to him more than his daily bread. He felt that he communed with God, "face to face." He knew in whom he believed. He had an unbounded confidence in God, and in His promise. All arguments of infidelity shook his inner and assured convictions no more than do the boulders the rock-bastions of Nahant; and it is hardly too much to say that his meat was to do the will of God. His sympathies were generous, his hospitalities large. The poor were not turned empty away. He could rarely refuse a request — to refuse costing him much more than grant.

He worked with his hands his life long. "Diligent in business, fervent in spirit," was his motto. Idleness did not so much touch the hem of his garment. He did with his might what his hands found to do. There was no break between his secular and his religious life. "He saw God, and did eat and drink." The two were parts of the one pure life. With the same loving spirit he partook of the bread which is the communion of the body of Christ, and of the daily bread around the family board. You felt there was no chasm between the prayer which carried his soul up to the very gate of heaven, and his smile and caress which gladdened the heart of a little child.

His life was cheerful, hopeful and happy. Earth is brighter and happier because he lived. His good deeds are held in grateful remembrance, his prayers are embalmed in hallowed memory. These appeals are fervid and persuasive, rendered impressive by their freshness, and the beauty and originality of which the writer upholds his profession.

It is an attractive and excellent volume to place in the hands of young people, and will suggest practical lines of thought to those contemplating a series of discourses to the young. We have constantly reminded, in this volume, of the late Dr. Robert Philip, a Dissenting minister of England, whose voluminous religious treatises were very popular twenty-five years ago — especially of his "Manly Plea, in Its Principles and Realizations." This work is a substantial addition to our practical religious literature.

Harper & Brothers issue a beautiful illustrated edition of *SELECT POEMS OF GOLDSMITH*, edited with notes by Wm. J. Rolf, A. M., late of the Cambridge High School. This handsome little quarto offers a fine opportunity for our seminary and high school pupils to study intelligently the poetry of the delightful author of "The Deseret Village."

Wm. F. Gillett & Co. issue a very amusing little volume of "The Treasure-Trove Series." This one is entitled *TRAVESTY*, and is true to its name. It is crowded with broad and most laughter-provoking humor. They also issue

"L. A. DANIELS."

I was delighted — overcome. I turned it over, and read on the case, in gilt letters, "made only by J. R. Torrey, Worcester, Mass." The Editor and Agent were envious, and both exclaimed, it ought to have been ours. The Editor does not need it; his correspondents have him sufficiently; and the Agent is sharp enough without a strap. I took it home, and the family were in ecstasies over it; and but for the fact that the

The Christian World.

LETTER FROM INDIA.

NAINI TAL, Kussoan, Aug., 1875.
MY DEAR HERALD:—I well remember my first acquaintance with you. It was on a stormy Sunday, in the old Pine Tree State, when, having, as a good boy, read my appointed portion of the Bible, I was introduced to you as a substitute for all secular and sinful acquaintances. You first told me that Dr. Butler had fled from Baireilly, in the mutiny of 1857, and was safe in Naini Tal. I then little thought I should live in the house he then occupied, and look out of my window upon what was the *highest* Methodist Episcopal Church in the world. We were very "high church" there—higher than the Tip Top House on Mt. Washington. The building was first a sheep-house; afterwards a church; and now Dr. Johnson's horse and groom occupy it. Lower down, near the lake, is a neat chapel, in which good English and Hindustani congregations worship every Sabbath. Eighteen natives have been baptized since January. So God's work moves on; but we are reminded every day that the workers are few.

Rev. J. D. Brown, one of our most efficient and experienced missionaries, will do no more work in India, if indeed anywhere. Stricken with paralysis, he must go home in the approaching cold season. A few weeks since I visited the cemetery of the London Mission at Almora, where rest the remains of Rev. Melville Cox Elliott, namesake of Rev. Melville Cox, who fell in Africa. Brother Elliott was a young man of much promise as a missionary. He died in the summer of 1871. Many friends will remember him as a student at Bucksport, Wilbraham and Middletown. I trust that at the approaching meeting of the Alumni of the East Maine Conference Seminary the question will be asked, "Who will fill his place in India?" One of our ex-Secretaries, and, if I mistake not, a venerable Bishop also, used to say in some of his most eloquent speeches, "We need more graves in India." We who are here are perfectly satisfied with the present number of graves, but we would like a few more living Methodist preachers to do the work here.

Reverend J. D. Brown, one of our most efficient and experienced missionaries, has both hindered men from offering themselves, and hindered the Church from supporting them. Were the spirit of the itinerancy carried out fully, the Missionary Secretaries would have the whole body of the ministry of the Methodist Episcopal Church to select from, and the Bishop would know, without asking, that every member of every class offered himself for this work. Then too the General Conference would fix an Episcopal residence in India, and we should have more than a visit of six weeks from a Bishop once in four years.

E. C.

LETTER FROM A PRUSSIAN.

(Copy of a letter from a Prussian, who was led to the Lord Jesus Christ by a member of the Y. M. C. A. in Toronto, which has been kindly sent us by Bro. Dow, of Haverhill.)

GODERICH, Sept. 20, 1875.

DEAR BROTHER IN CHRIST:—"It is just three months ago to-night since I was converted. Things I loved then I hate now, and things I love now I hated then. I feel very anxious now about the precious souls of others, and am trying to do all I can to awaken them. I feel thankful to God for hearing my prayers on behalf of my mother and brothers and sisters, for since I gave my heart to God my mother, five sisters, and two brothers have also found Christ. Before this they were very careless. After I found Christ I wrote to them, and prayed for them, and one Sabbath evening they were awakened in a very strange way while they were dancing (which they were in the habit of doing on Sabbath evenings). Seven weeks ago they were all converted. My little brother and sister went from house to house, talking to people of Jesus, and one Roman Catholic family of twelve have all been converted. For all this I feel very thankful to God and you.

"My whole desire is to live near to God, and do all I can for Him who has done so much for me and my friends. Probably you remember what poor English I spoke when you were here. I could not talk to you as I would have liked to; but I could talk to you better now, and hope to have the chance of doing so soon. I have connected myself with the Wesleyan Methodist Church. I might also tell you that the Y. M. C. A. here is doing a good work. In the last two weeks six have been converted in the rooms at the Sunday evening meetings. Good bye. Remember me in your prayers.

LEWIS FRANK."

RELIGIOUS ITEMS.

The Catholic Review says Luther's conversion, through the "dusty Latin Bible" at Erfurth, was from a son of St. Augustine to a disciple of Lucifer! and argues that, because prior to his day the Bible was printed, Catholics are not opposed to the reading and circulation of the Scriptures? The same number refers to President Grant's "silly little speech" at Des Moines recently, in which he pronounced himself so emphatically against all appropriations to sectarian schools, and proceeds to enforce the dogma of priestly interpretation from Peter's charge against the "unlearned and unstable," of "wresting the Scriptures to their own destruction!"

The official members of the Methodist Episcopal Churches of St. Louis have very reluctantly given their consent for the removal of the seat of the next General Conference to some Eastern city, which will finally be determined at the meeting of the Bishops in November.

The Baptists of Prussia are said to number 12,000 members—an increase of more than 100 per cent. in the past fifteen years. A bill has been introduced into the Prussian diet, granting them corporate rights. They own considerable Church property.

Mr. E. D. King, barrister of Montreal, has gone to Bermuda to defend a suit brought against a Methodist minister, Rev. Mr. Cassidy, by an Episcopal minister, for performing funeral rites in the common burial ground at Hamilton. No objections have been made in the past, but a new rector, Rev. Mark James, seems determined to claim exclusive rights.

The Virginia Bible Society is doing all in its power to supply the great destitution among the colored people in the State. They are very eager to secure the books, and in a great many instances are ready and willing to pay for them.

It is said that Bishop Jagger of Cincinnati, and Dr. Cooper of Philadelphia, both Episcopalian, officiated, during their summer stay at Jackson, N. H., without either robe or book, in the village Baptist church, one of the "real aquarium species."

The long contested Church case, growing out of the suspension in 1868 of George H. Stuart, by the General Synod of the Reformed Presbyterian Church, for singing hymns and communing with other Churches, has finally been settled by the Supreme Court of Pennsylvania, at Pittsburg, in favor of the Stuart party.

Old Winston was a negro preacher in Virginia, and his ideas of theology and human nature were often very original. Some one thus accosted the old gentleman one Sunday:

"Winston, I understand you believe every woman has seven devils. How can you prove it?"

"Well, sah, did you never read in the Bible how seven debbles were cast out of Mary Magdalene?"

"Oh, yes! I've read that."

"Did you ever hear of 'em being cast out of any oder woman, sah?"

"No, I never did."

"Well, den, all de odders got 'em yet."

The burial of Guibord will be attempted again. It is said that the body will be encased in two blocks of stone, riveted together, and so heavy that it will require ten horses to move them. The Institute Canadien are now looking for some self-explosive to put in the grave, so that any attempt to move the body after burial may result in destruction to those who make it.

It is reported that 200 picked men from the Governor-General's Foot Guards are detailed to proceed to Montreal to be present at the burial of Guibord's remains.

The Congregational Church of St. John has extended a call to the Rev. Henry M. Parsons, of Boston, to accept the office of pastor. Mr. P. was recently on a visit to the Lower Provinces, as a delegate from the National Council of Congregational Churches of the United States to the Congregational Union of Nova Scotia and New Brunswick.

The General Missionary Committee will meet at the Mission-rooms, 805 Broadway, New York, on Wednesday morning, November 10th, at 10 o'clock.

The missionary ship *John Wesley* recently started from the Friendly and Fiji Islands with missionaries and teachers, chiefly natives, for the coast of Guinea, among tribes who have never heard the name of Christ.

Sunday, October 3, was an occasion of great interest to the Methodist Sunday-schools of Salt Lake City. Three Methodist Sunday-schools, enrolling about 800, assembled in the First Methodist Episcopal Church, which seats some 1,200. The exercises were conducted by Rev. G. M. Pierce, Presiding Elder, and acting superintendent of the Sunday-school of the First Church. The splendid organ, from Ryders, Boston gave excellent satisfaction, and the singing of the children was very superior. Large numbers of Mormon young people were present.

If one of the most damning charges of Cicero's indictment of Cataline was that he was "a corruptor of youth," what shall be thought of a miscreant who keeps a gambling-house for small boys, teaching them games of hazard, and, by winning their pocket-money from them, gets a comfortable living?

Mr. Stanley, the African explorer, has at last been heard from. He reached the shores of the Victoria Nyanza Lake in the beginning of March, and on May 15th, the latest date, was engaged in surveying the lake. On the way into the interior the expedition had a protracted and severe fight with a body of natives, in which twenty-one of Mr. Stanley's party perished.

The Dominion Government has handed over the artillery officers' barracks, Quebec, for the use of the Women's Christian Association.

Father Chiniquy has lectured in Montreal on the Guibord case.

The chapel of St. John the Baptist, Winchester, dating as far back as the reign of Henry II, has been completely restored recently.

The Lincoln Tower on Dr. Newhall's church, London, was completed on the 28th ult., Dr. H. laying the corner-stone himself.

TEMPERANCE.

ADDRESS OF THE PROHIBITORY CONVENTION.

For the first time in ten years the Republican party has nominated, as its candidate for Governor, an opponent of prohibition. This "new departure" of the party calls for new action. You are met at the beginning of the canvass with the proposition that the exigencies of the party make it your duty to vote for the regular nominees. This, though from the lips of men who last year bolted the regular nomination, is entitled to weight. Most prohibitionists are Republicans, and have been identified with that party from its origin; many of us were among its founders. It had a glorious history. If its best elements can be preserved, and its worst ones driven out, it will deserve and obtain a long-continued life.

How to effect this is the problem which confronts us.

Last year the party nominated one of the cleanest, stanchest, truest Republicans in the State. Twelve thousand Republicans, who voted the remainder of the State ticket—one third of whom voted in Boston—bolted his nomination, most of them voting for the Democratic candidate. Mr. Rice's nomination has been secured mainly by the votes of these men. It is a bid for the votes of the liquor traffic and its friends. The leaders of the Republican party must be taught that such catering to the liquor traffic will not pay.

A vote for Mr. Rice is an endorsement of his views upon this question. Against him as a man we bring no charges, save that he is an opponent of prohibition. None but a man of eminent respectability would have answered the purpose. The problem was to recover the liquor vote which was lost last year, and at the same time retain the votes of the better portion of the party. Only a "respectable" man could do this. Mr. Rice's respectability is a strong element of availability. It is of great value in uniting the vote of the shop and the Church for the protection of the former. So unholily an alliance must not succeed. The people must teach the party leaders that "Rice, Rum and Respectability" is not a good rallying cry for Massachusetts.

These words, from a woman of such social position and character as Mrs. Lucas (sister of the Right Honorable John Bright) is "Grand Worthy Vice-Templar," and she talked in a straightforward manner about the condition of things in their country. She thought that to have so many brewers and distillers in the House of Commons, to make laws to rule and regulate their own traffic, was a "tremendous evil," to which she believed the people of England were waking up. "The women," she said, "ought to think seriously of the question. The Queen had set a noble example; and although she had not said much about total abstinence, she had taken the first step of the ladder, and she had no doubt the Queen would grow up higher in the work, and adopt the only safe principle, total abstinence. She hoped the Queen of England would set the women to the necessity of saving the childhood of the nation.

It is a noticeable fact that Mrs. Lucas (sister of the Right Honorable John Bright) is "Grand Worthy Vice-Templar," and she talked in a straightforward manner about the condition of things in their country. She thought that to have so many brewers and distillers in the House of Commons, to make laws to rule and regulate their own traffic, was a "tremendous evil," to which she believed the people of England were waking up. "The women," she said, "ought to think seriously of the question. The Queen had set a noble example; and although she had not said much about total abstinence, she had taken the first step of the ladder, and she had no doubt the Queen would grow up higher in the work, and adopt the only safe principle, total abstinence. She hoped the Queen of England would set the women to the necessity of saving the childhood of the nation.

It is a noticeable fact that Mrs. Lucas (sister of the Right Honorable John Bright) is "Grand Worthy Vice-Templar," and she talked in a straightforward manner about the condition of things in their country. She thought that to have so many brewers and distillers in the House of Commons, to make laws to rule and regulate their own traffic, was a "tremendous evil," to which she believed the people of England were waking up. "The women," she said, "ought to think seriously of the question. The Queen had set a noble example; and although she had not said much about total abstinence, she had taken the first step of the ladder, and she had no doubt the Queen would grow up higher in the work, and adopt the only safe principle, total abstinence. She hoped the Queen of England would set the women to the necessity of saving the childhood of the nation.

These words, from a woman of such social position and character as Mrs. Lucas (sister of the Right Honorable John Bright) is "Grand Worthy Vice-Templar," and she talked in a straightforward manner about the condition of things in their country. She thought that to have so many brewers and distillers in the House of Commons, to make laws to rule and regulate their own traffic, was a "tremendous evil," to which she believed the people of England were waking up. "The women," she said, "ought to think seriously of the question. The Queen had set a noble example; and although she had not said much about total abstinence, she had taken the first step of the ladder, and she had no doubt the Queen would grow up higher in the work, and adopt the only safe principle, total abstinence. She hoped the Queen of England would set the women to the necessity of saving the childhood of the nation.

These words, from a woman of such social position and character as Mrs. Lucas (sister of the Right Honorable John Bright) is "Grand Worthy Vice-Templar," and she talked in a straightforward manner about the condition of things in their country. She thought that to have so many brewers and distillers in the House of Commons, to make laws to rule and regulate their own traffic, was a "tremendous evil," to which she believed the people of England were waking up. "The women," she said, "ought to think seriously of the question. The Queen had set a noble example; and although she had not said much about total abstinence, she had taken the first step of the ladder, and she had no doubt the Queen would grow up higher in the work, and adopt the only safe principle, total abstinence. She hoped the Queen of England would set the women to the necessity of saving the childhood of the nation.

These words, from a woman of such social position and character as Mrs. Lucas (sister of the Right Honorable John Bright) is "Grand Worthy Vice-Templar," and she talked in a straightforward manner about the condition of things in their country. She thought that to have so many brewers and distillers in the House of Commons, to make laws to rule and regulate their own traffic, was a "tremendous evil," to which she believed the people of England were waking up. "The women," she said, "ought to think seriously of the question. The Queen had set a noble example; and although she had not said much about total abstinence, she had taken the first step of the ladder, and she had no doubt the Queen would grow up higher in the work, and adopt the only safe principle, total abstinence. She hoped the Queen of England would set the women to the necessity of saving the childhood of the nation.

These words, from a woman of such social position and character as Mrs. Lucas (sister of the Right Honorable John Bright) is "Grand Worthy Vice-Templar," and she talked in a straightforward manner about the condition of things in their country. She thought that to have so many brewers and distillers in the House of Commons, to make laws to rule and regulate their own traffic, was a "tremendous evil," to which she believed the people of England were waking up. "The women," she said, "ought to think seriously of the question. The Queen had set a noble example; and although she had not said much about total abstinence, she had taken the first step of the ladder, and she had no doubt the Queen would grow up higher in the work, and adopt the only safe principle, total abstinence. She hoped the Queen of England would set the women to the necessity of saving the childhood of the nation.

These words, from a woman of such social position and character as Mrs. Lucas (sister of the Right Honorable John Bright) is "Grand Worthy Vice-Templar," and she talked in a straightforward manner about the condition of things in their country. She thought that to have so many brewers and distillers in the House of Commons, to make laws to rule and regulate their own traffic, was a "tremendous evil," to which she believed the people of England were waking up. "The women," she said, "ought to think seriously of the question. The Queen had set a noble example; and although she had not said much about total abstinence, she had taken the first step of the ladder, and she had no doubt the Queen would grow up higher in the work, and adopt the only safe principle, total abstinence. She hoped the Queen of England would set the women to the necessity of saving the childhood of the nation.

These words, from a woman of such social position and character as Mrs. Lucas (sister of the Right Honorable John Bright) is "Grand Worthy Vice-Templar," and she talked in a straightforward manner about the condition of things in their country. She thought that to have so many brewers and distillers in the House of Commons, to make laws to rule and regulate their own traffic, was a "tremendous evil," to which she believed the people of England were waking up. "The women," she said, "ought to think seriously of the question. The Queen had set a noble example; and although she had not said much about total abstinence, she had taken the first step of the ladder, and she had no doubt the Queen would grow up higher in the work, and adopt the only safe principle, total abstinence. She hoped the Queen of England would set the women to the necessity of saving the childhood of the nation.

These words, from a woman of such social position and character as Mrs. Lucas (sister of the Right Honorable John Bright) is "Grand Worthy Vice-Templar," and she talked in a straightforward manner about the condition of things in their country. She thought that to have so many brewers and distillers in the House of Commons, to make laws to rule and regulate their own traffic, was a "tremendous evil," to which she believed the people of England were waking up. "The women," she said, "ought to think seriously of the question. The Queen had set a noble example; and although she had not said much about total abstinence, she had taken the first step of the ladder, and she had no doubt the Queen would grow up higher in the work, and adopt the only safe principle, total abstinence. She hoped the Queen of England would set the women to the necessity of saving the childhood of the nation.

These words, from a woman of such social position and character as Mrs. Lucas (sister of the Right Honorable John Bright) is "Grand Worthy Vice-Templar," and she talked in a straightforward manner about the condition of things in their country. She thought that to have so many brewers and distillers in the House of Commons, to make laws to rule and regulate their own traffic, was a "tremendous evil," to which she believed the people of England were waking up. "The women," she said, "ought to think seriously of the question. The Queen had set a noble example; and although she had not said much about total abstinence, she had taken the first step of the ladder, and she had no doubt the Queen would grow up higher in the work, and adopt the only safe principle, total abstinence. She hoped the Queen of England would set the women to the necessity of saving the childhood of the nation.

These words, from a woman of such social position and character as Mrs. Lucas (sister of the Right Honorable John Bright) is "Grand Worthy Vice-Templar," and she talked in a straightforward manner about the condition of things in their country. She thought that to have so many brewers and distillers in the House of Commons, to make laws to rule and regulate their own traffic, was a "tremendous evil," to which she believed the people of England were waking up. "The women," she said, "ought to think seriously of the question. The Queen had set a noble example; and although she had not said much about total abstinence, she had taken the first step of the ladder, and she had no doubt the Queen would grow up higher in the work, and adopt the only safe principle, total abstinence. She hoped the Queen of England would set the women to the necessity of saving the childhood of the nation.

These words, from a woman of such social position and character as Mrs. Lucas (sister of the Right Honorable John Bright) is "Grand Worthy Vice-Templar," and she talked in a straightforward manner about the condition of things in their country. She thought that to have so many brewers and distillers in the House of Commons, to make laws to rule and regulate their own traffic, was a "tremendous evil," to which she believed the people of England were waking up. "The women," she said, "ought to think seriously of the question. The Queen had set a noble example; and although she had not said much about total abstinence, she had taken the first step of the ladder, and she had no doubt the Queen would grow up higher in the work, and adopt the only safe principle, total abstinence. She hoped the Queen of England would set the women to the necessity of saving the childhood of the nation.

These words, from a woman of such social position and character as Mrs. Lucas (sister of the Right Honorable John Bright) is "Grand Worthy Vice-Templar," and she talked in a straightforward manner about the condition of things in their country. She thought that to have so many brewers and distillers in the House of Commons, to make laws to rule and regulate their own traffic, was a "tremendous evil," to which she believed the people of England were waking up. "The women," she said, "ought to think seriously of the question. The Queen had set a noble example; and although she had not said much about total abstinence, she had taken the first step of the ladder, and she had no doubt the Queen would grow up higher in the work, and adopt the only safe principle, total abstinence. She hoped the Queen of England would set the women to the necessity of saving the childhood of the nation.

These words, from a woman of such social position and character as Mrs. Lucas (sister of the Right Honorable John Bright) is "Grand Worthy Vice-Templar," and she talked in a straightforward manner about the condition of things in their country. She thought that to have so many brewers and distillers in the House of Commons, to make laws to rule and regulate their own traffic, was a "tremendous evil," to which she believed the people of England were waking up. "The women," she said, "ought to think seriously of the question. The Queen had set a noble example; and although she had not said much about total abstinence, she had taken the first step of the ladder, and she had no doubt the Queen would grow up higher in the work, and adopt the only safe principle, total abstinence. She hoped the Queen of England would set the women to the necessity of saving the childhood of the nation.

Rev. Dr. Charles F. Deems, of the Church of the Strangers, preached the second sermon in the course at Music Hall, Oct. 13. A fine congregation was drawn to this popular and useful service. The sublime congregational singing, led by a large trained choir, can never lose its impressiveness, or fail of being a great addition to the interest of such an occasion. Dr. Deems preached an able sermon, elaborately prepared and eloquently delivered. His subject was the mediatorial sufferings of Christ, founded upon Isaiah 53, 11, "He shall see the travail of His soul, and be satisfied." The discourse was eminently thoughtful; the introduction was a remarkable illustration of apt and forcible Scripture exegesis and application. The whole discourse, which was clearly arranged and forcibly uttered, was a strong and well reasoned argument, based on prophecy and its fulfillment. In the history of Christ's death and passion, is a demonstration of the vicarious death of the Lord Jesus, and a happy illustration of the sustaining power and glorious vision of future triumph which supported Him in the hour of His crucifixion. Dr. Deems endeared himself to his Boston friends by his genial and Christian spirit. He made an admirable and valuable address to the Theological students on Thursday morning.

The next preacher, who speaks October 27th, will be Dr. Geo. Douglass of Montreal. No one of the clergymen upon the list has such a reputation, for thoughtful eloquence and power as a speaker, as this eminent Canadian minister. It will be a great loss not to hear him. It will be certainly worth a visit to the city from some distance to enjoy so favorable an opportunity.

Rev. J. W. Vassar, says, in a private note from the city of Mexico:—"You will be glad to hear that our work continues to prosper. Our press is doing a grand work. We hear it all over the land; yes, even in New Mexico and South America. It has begun to have its influence. Also in other directions our work is developing. Last Sunday we organized the Trinity congregation into a Church. We received 9 by letter and 18 from probation. Besides we have a list of probations.

This is the first organization in the history of the Mission. The first two years have been years of preparation and instruction. We wanted our people here fully to understand us and our object before receiving them as members.

We felt they were trusting too much to a conversion of opinion; so we have been laboring to bring them to the Lord Jesus for pardon and peace. Some of them are beginning to realize that there is something more for them than merely turning their backs on the follies and darkness of Rome. Pray for us. The day of Pentecost has not yet fully come." We look for it. Yet the Protestant movement is marvelous, all over this land; and thousands of poor souls wait to be led out into the clear light."

C. C. BRADON.

Editorial Items.

"Hymns for all Christians" is pronounced by competent judges the best collection of three hundred hymns extant. It was made by Rev. Dr. Deems and the late Phoebe Cary. Price by mail \$1. "No Room for Jesus" is the title of a Christmas Sermon by Rev. Dr. Eddy.

The Ohio Conference of the Methodist Church was lately presented with a gavel made of olive-wood from Jerusalem, the handle being of balsam-wood from the Jordan. The relic came through the courtesy of J. Augustus Johnson, formerly Consul-general at Beyrouth, in Syria.

Rev. Robert Laird Collier, D. D., proposes to accept a unanimous call received by a cable telegram to settle as minister over a congregation in Leicester, England, to the church to which he preached for six months last year when he was there.

No. 21 of the present series of *The Adeline* is now out, and is as attractive and instructive as ever. It is published by The Aldine Company, 18 and 20 Vesey Street, New York. In its future issues it will present, as appropriate to the Centennial year, illustrations from leading events in our national history.

The fifth number of "A Century After," published by Allen, Lane & Scott, Philadelphia, sustains the interest created by its predecessors. It is a fine representation of the attractive features of Philadelphia and its vicinity. Mr. H. H. W. Edmonds, 20 Cornhill, is the agent for this beautiful serial in Boston. Mr. Richard H. Stoddard, a writer of well-known ability, is now in charge of the letter press.

Mr. A. H. Ritchie, of New York, has painted and engraved another fine picture, entitled "He Leadeth Me." The Saviour holds by the hand a feeble, fainting woman. The path, in front, is filled with apparently impassable obstacles, but the great Leader points and draws forward in trusting discipline, while the distant light breaks over the rocks and through the forest. We never find ourselves satisfied with any representation of our Lord, but the picture is a striking one, and preaches an impressive lesson to every observer.

We have had for more than three years in our home one of the "Bradbury Pianos," advertised in our paper by Mr. Freeborn Garretson Smith, its manufacturer. Its tone and touch are admirable, the former being full and sweet, and the latter grateful to the performer. It preserves its pitch and tune in a remarkable manner, and altogether is one of the best instruments that we have seen. It has more fulfilled the promise of Mr. Smith when he sold it to us, at his office in New York. We heartily commend his announcement to such of our readers as are proposing to purchase a piano.

The *Ladies' Repository* for November has a very fine engraving of the three Missionary Societies—the late Dr. Eddy and Dr's. Dashiell and Reid. The likenesses are excellent, and the picture is tastefully arranged. The magazine itself is full of good things. Those that have dropped it in later years know not what they lose.

The ladies connected with the Methodist Episcopal Churches of Boston and vicinity are invited to meet at Bromfield Street Church on Saturday, October 23, at 3 P.M., to complete the arrangements for the meeting to be held in Music Hall in December, in behalf of the Boston Missionary and Church Extension Society. It is an important meeting. We hope it will be a crowded assembly.

The Ohio Conference of the Methodist Church was lately presented with a gavel made of olive-wood from Jerusalem, the handle being of balsam-wood from the Jordan. The relic came through the courtesy of J. Augustus Johnson, formerly Consul-general at Beyrouth, in Syria.

Prof. T. H. Kimpton, of Boston University, one of our most popular young lecturers, opens the local courses at Rockport and Spencer this week. He can add a few more engagements to his list this season. Address 20 Beacon Street, Boston.

Dr. Lorimer's lecture at Leland S. Seminary, announced for October 13, having been unavoidably postponed, will be delivered on Wednesday, October 20th, at 7.40 P.M.

C. C. BRADON.

THE WEEK.

A family of seven persons, one a millionaire, was recently murdered in Pierre, on the Island of Miquelon, Newfoundland.

The English Arctic exploring vessel, the *Pandora*, just returned to England, has navigated a sea never before traversed, except perhaps by Franklin's ship.

Prof. Jenny, chief geologist of the Black Hills, gives a glowing description of the gold and rich agricultural resources of the country.

Gerald Massey is insane.

The elections in Ohio on Tuesday resulted in a substantial victory for the Republicans. Returns from nearly all the counties show large Republican gains. Elections were also held in Iowa and Nebraska, and in both places Republicanism was triumphant, and handsome majorities are reported.

Eliza Root, formerly of Williston Seminary, is now in Berlin, engaged on an electric light that can be seen through a fog, on which he has experimented for four years.

Conflicting reports of the progress of the insurrection in the Turkish provinces are made. Victories are claimed for both the Turks and the Herzegovians.

Jean Baptiste Carpeaux, the sculptor, is dead.

The post office department report shows the deficit for the fiscal year to be \$27,561,502, and the deficit this year less by \$1,481,64 last.

The Secretary of the Treasury decides that wood-screws manufactured of the so-called Bessemere steel are subject to a specific duty of 8 and 11 cents per pound, according to length.

On the 12th a high wind blew down the unfinished Agricultural Hall on the Centennial grounds. The building was about one-third completed, and was entirely of wood. Eight laborers were injured, five seriously. One is reported dead. The building was under contract to be finished by January 1.

The Rev. Dr. Talmage has returned from Philadelphia, and states that Moody and Sankey will visit that city, and remain a month, returning to Philadelphia.

There are no new developments yet in the Pembroke murder case.

There was a loss of \$50,000 by fire to the Washington mills of Lawrence, on the 11th.

Mr. Wade notifies the British legation at Shanghai that his negotiations at Pekin have averted immediate war.

The Carlists demand \$10,000 to discontinue the bombardment of San Sebastian.

A special despatch from Ragusa to the London Times says the Turks have been re-enforced and the insurgents are retreating.

A committee of white and blacks of Mississippi in a circular invokes the efforts of everybody in behalf of peace. A committee against us, we welcome all such who come forward in good faith to help build up the waste places, and perpetuate our institutions against all enemies, as brothers in fall interest. In a common battle-field, let us not be prone to quarrel for position.

On the contrary, we welcome all such who have the merit of being those of a brave and loyal soldier who fought the enemy in the field, not of a politician and demagogue who tried to cripple the soldiers and give the enemy the victory.

"Be this my one great business here, With serious industry and fear."

"The day is come, and stir about,

To set those sinburned fellows out,

And get our fellows in."

Strange that Dr. Bond himself should afterward learn and sing the same song!

The proprietors of the Round Lake Camp-ground have just made a large sale of lots. Last week a great company visited the place, under the liberal patronage and provision of President J. Hillman. Between thirty and forty thousand dollars were realized in the sale of lots and for premiums for choice. The "green bane" after mineral water upon the grounds is rapidly sinking into the earth, with encouraging intimations as to probable success. The ground lies in a valley similar to, and in continuation of, the one which gives Saratoga its healing streams. This Round Lake meeting must always be a large one — at least until Brother Hillman

"Sing himself away

"To everlasting bliss."

Some sleepy individual, in a weak attempt at wit, dates a postal card from New York, although the post-office stamp locates it properly, and inquires if a dedication of a Methodist Episcopal Church had occurred in Dorchester. He had seen notices, he says, in the secular papers, but not in ZION'S HERALD. He was doubtless asleep when he held the paper of Sept. 30 before him. A full and interesting account is there given (on the fifth page) of the church and its consecration. Read, and you will know!

The October number of the United States Post Guide begins the second year of the work, and contains all those features which have rendered the Guide so valuable to the business and professional community. The work is strictly official in character, being prepared at the Post Office Department in Washington, from official materials, and is the only publication of the Postmaster General is published in it; and as each number is held open until the latest practicable day before publication, the information contained in it is the latest and freshest. All postmasters in the United States are authorized agents for receiving subscriptions to the Guide, and orders direct to either be given to them, or sent direct to the Publishers, H. O. Houghton & Co., Riverside Press, Cambridge, Mass. Terms, 50 cents a number; \$1.50 per year.

The Portland horse-cars have stopped running on account of the epizootic.

Samuel J. Frost, who has been tried at Worcester for the murder of his brother-in-law, Franklin P. Towne, in Petersham, July 4, was found guilty on Friday, and sentenced to be hanged.

An old man named Rufus Streeter was brutally murdered near Barre, Vt., Thursday night. One Asa Magoon, who was last seen in company with the victim, has been arrested.

An incident took place on the Home Savings Bank of Boston, last week, was checked by the evident ability and willingness of the officials to meet all reasonable demands.

The bronze statue of General Glover, of Revolutionary fame, has been placed in nomination in Commonwealth Avenue park.

The steam mill belonging to the Keene-See Land and Lumber Company at Augusta, Me., was burned Friday evening; loss \$50,000.

Grave irregularities are charged against Delano in administering the office of Secretary of the Interior.

Notes from the Churches.

MASSACHUSETTS.

The Annual State Convention of the Y. M. C. A. of Massachusetts met at Fitchburg last Thursday and Friday, Edward Whitney, of Worcester, presiding, and C. A. Denny, secretary.

The first session was occupied in listening to reports from local Associations, and an address from Rev. H. M. Parsons, of Boston. The first item of the P. M. session was the discussion of "Our Work." "The Spirit of the Christian Worker" was presented in a very able essay by Rev. J. H. Twombly, of Westfield, which was requested by the Association.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.

Permit me to assure you that the instrument is a perfect charm of its simplicity, mellowness, yet rich and powerful during tones.</

THE SUNDAY SCHOOL.

Fourth Quarter.

Sunday, October 21.

Lesson V. John, xv, 11-19.

FRIENDS AND FOES OF JESUS.

By REV. W. E. HUNTINGTON.

Leader. 11. These things have I spoken unto you that My joy might remain in you, and that your joy might be full.

School. 12. This is My commandment; that ye love one another as I have loved you.

L. 13. Greater love hath no man than this, that a man lay down his life for his friends.

S. 14. Ye are My friends if ye do whatsoe'er I command you.

L. 15. Henceforth I call you not servants, for the servant knoweth not what his lord doth; but I have called you friends, for all things that I have heard of My Father I have made known unto you.

S. 16. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father, in My name, He may give it to you.

L. 17. These things I command you, that ye love one another.

S. 18. If the world hate you, ye know that it hated Me before it hated you.

L. 19. If ye were of the world, the world would love his own;

S. But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

In Peter's enumeration of Christian graces, beginning "add to your faith virtue," etc. (2 Peter i, 6), "brotherly kindness" follows "godliness." Jesus observes a similar sequence, as we notice in comparing this lesson with the last. He first inculcates the duty of being joined vitally to Himself; we must be filled with Christlikeness, Godlikeness (godliness), by letting His life flow into us; then upon this basis a true friendship towards Christ himself and our fellow men can be formed. Again, as in previous lessons, Jesus takes a word that means much in human relations, and endows it with a divine significance, as He teaches that true discipleship is friendship with Christ. He both simplifies and exalts the doctrines of Christianity as He finds them all into one rich sheaf, and names it "friendship." The fervor of Christ's utterance on this theme is a loving protest against an austere, legal, slavish type of Christian living. The hard-feated religion of Puritanism is not to be scorned, for it required an iron-faced and an iron-hearted faith to rebuke the corruptions and spiritual degeneracy which only the Puritanic character could frown upon and check. The ocean cliff, which commands a limit to tides and stormy waves, must be rugged. But the Abrahamic (2 Chron. xx, 7) and the Christian type of faith, that which was before the Law, after the Law, and which best fulfills the Law, is one that is built up in the warmth and sympathy of Christ's tender words, "ye are my friends."

These things, etc.—these words of comfort, these last lessons, truths which will stay, although I go away.

That My joy might remain in you. The thought of the vine, of which Jesus had just spoken, still lingers, and gives meaning to His words. "The joy that was set before Him" now fills the Saviour's heart. It was not all in the future. He wanted His words to be the channels through which streams of joy might pour into His disciples' hearts. Religion puts new joys into the life; they are the joys of heaven, of Christ; they come from above, down—not from below, up. Those for which men stoop and crawl will not last, but those for which we reverently kneel and aspire will abide.

Not joy concerning Me (Euthymius), nor joy derived from Me (DeWit), nor My joy over you (Augustine, Lampe); but His own holy exultation, the joy of the Son in the consciousness of the love of God, of His unity with the Father" (Locke); "My joy, a joy flowing from love" (Bengtzel).

Your joy might be full. Some joys, worldly ones, cannot be full and satisfying. Any pleasure which we can hold up to God, and which we can ask Him to bless and make "full," is safe. Who can say that the Christian religion is a gloomy thing, when the result of all its doctrine and discipline is to fill human hearts with joy?

My commandment—a new one (xiii, 34), the great, inclusive command, which gathers into itself the decalog and all moral law, the central sun of the foundations of the Church universal, so that all generations of Christians may look back, and say, we are "built upon the foundation of apostles and prophets; Jesus Christ himself being the chief corner stone."

All commandments are comprised in love, one love (Bengel). Love is the power of our consciences to practice it (Ryle).

Love one another. Jesus is now cementing the different elements of His little Church; He does it by authority; He commands the disciples into an affectionate fellowship; He girds them with the band of a law, the "law of love."

The crossness, spitefulness, jealousy, malice, and general disagreeableness of many high professors of "sound doctrine" are a positive scandal to Christianity (Ryle). They do not love that do not show their love (Shakespeare). Love rules without law (Italian proverb). Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinew spiritual strength, the life of sincere devotion (Spurgeon). Love is a human being purely, and warmly, and you will love all (Foster).

As I have loved you—with a like unselfishness, forgiveness, and self-denying spirit. Christ's is the standard by which we are to measure our love; it is to be leveled up to His.

He asks not that our love should equal His, but resemble His. A pearl of dew will not hold the sun, but it may hold a spark of

its light" (Stanford). How little of a sea can a child carry in his hand. My withered arms will not go about His high, wide, long and broad love (Rutherford).

Greater love hath no man, etc. This is the highest proof of love to be found among men. Paul does not contradict this (Rom. v, 6-8), but only shows how Christ's love transcends the love of "some" of the best men. Jesus elsewhere taught (Matt. v, 44) that men ought to love their enemies, but does not bring human love to the same test which His own love bore that of dying for enemies. Oh, matchless love!

"His own great sacrifice of Himself lies in the back-ground of this verse, but only in the back-ground, and with but one side of it seen—His love to them" (Alford). "In profane history not half a dozen stories of the triumph of human love in vicarious death for friends have come down to us in six thousand years; and not one is recorded of a person dying for his enemy" (Beaumont). "Those hearts must be harder than iron or stone which are not softened by such incomparable sweeteness of divine love" (Calvin).

Ye are My friends if, etc. Obedience was made the test for the inhabitants of Eden; Christ only reannounces that ancient law as a test of their friendship. There is authority as well as friendliness in Jesus. He is Teacher as well as Friend.

"Nothing can be love to God which does not shape itself into obedience" (Robertson). Ye are thus My friends, and not merely the passive recipients of My love (Lange).

Henceforth I call you not servants. From their early following of Jesus, on through His ministry, the disciples were no doubt somewhat under the Rabbinical notion of discipleship, and Jesus frequently called Himself their Lord, or their Master. But He was constantly teaching them that there was freedom (by the truth) from all kinds of slavish feeling. Now, on the eve of His departure, He declares them no longer servants. As the best law for the heart is love, so the best service for the hand is from friendship. Service then becomes cordial, abundant, unmeasured. Freedom and obedience are reconcilable elements, both for the citizen and for the Christian.

For all things, etc. Jesus now gives the evidence by which they may know that He has received them into the relation of friends, namely, by the confidence He has reposed in them. The slave is under his master. In friend-slip equality of rank is always tacitly assumed. The grades of friendship are correspondent to the kind of trusts committed in confidence from friend to friend. Few friends know all our secrets. Christ emptied His heart to His followers. He had published to them the whole of His commission from the Father. The root of "all things" had been made known; but in the development of His kingdom on earth "many things" (xvi, 13) were yet to be said to them.

Abraham was called "the friend of God" (Jas. ii, 23). "Shall I hide from Abraham that thing which I do" (Gen. xvii, 17)?

Ye have not chosen Me, etc.—another proof of His love. He sought them, called them, loved them before they were His friends (1 Jno. iv, 10, 19).

A wholesome memento, after the lofty things He had just said about their mutual indwelling, and the unreservedness of the friendship they had been admitted to (Brown). The choosing spoken of by Christ is the election to the apostolic office. This passage must be strangely wrenches from its proper meaning to make it teach election to salvation, as Ryde and some Latin fathers hold. Calvin, Chrysostom and Cyril infer only "that special election by which Christ sets apart His disciples to the office of preaching the Gospel."

Ordained you—appointed you. Chrysostom says, "planted you," but this does not accord with the idea of "branches," which goes before, and is not well sustained. "Ordained" is not a good translation. It is well said that "we may regard the whole matter of the farewell discourse of Christ as a pre-celebration of the Pentecostal festival."

Castellio elegantly renders it, "I have assigned you your place," maintaining the allegory of the vine. I have put you into the ministry (1 Tim. i, 12), put you into communion. "He crowned their heads with honor, made them ambassadors of His kingdom, and the prime ministers in the administration of it" (Matthew Henry).

Your joy might be full. Some joys, worldly ones, cannot be full and satisfying. Any pleasure which we can hold up to God, and which we can ask Him to bless and make "full," is safe.

Who can say that the Christian religion is a gloomy thing, when the result of all its doctrine and discipline is to fill human hearts with joy?

My commandment—a new one (xiii, 34), the great, inclusive command, which gathers into itself the decalog and all moral law, the central sun of the foundations of the Church universal, so that all generations of Christians may look back, and say, we are "built upon the foundation of apostles and prophets; Jesus Christ himself being the chief corner stone."

Every Christian worker needs to press his labor towards results, work for fruit. There is no enduring garner for the fruits of Christian toil than the imperishable souls of men. Put truth after truth into the hearts of children. Some of it will "remain."

Whatsoever ye shall ask, etc. Ask for the gift of tongues, ye shall receive it; for power to cure the sick, you shall be physicians without medicine; for courage under persecution, and no imperial threat shall disturb you. Go to the Father, in the name of His Son, and "all things are yours."

The bringing forth of fruit and the obtaining answer to prayer are co-ordinate with each other; but the bearing fruit to God's glory is the greater of these, being the result and aim of the other (Alford).

If the world hate you. Jesus had been taking of love, had commanded it, and shown its fruits. He now recognizes another realm, in which the primal law of His own kingdom has no place—the world. Meyer notices the solemnity of "world" (kosmos), repeated five times in the next verse. The word undoubtedly means, in this connection, sinfull, disbelieving, worldly-minded men.

As I have loved you—with a like unselfishness, forgiveness, and self-denying spirit. Christ's is the standard by which we are to measure our love; it is to be leveled up to His.

He asks not that our love should equal His, but resemble His. A pearl of dew will not hold the sun, but it may hold a spark of

It hated Me before it hated you. Christ is our great forerunner. In temptation, in cross-bearing, in trials and persecutions, in sorrows and acquaintance with grief, Jesus is before us.

If ye were of the world, etc. It may be a good sign if some men have no sympathy with us, and even hate us. Fellowship with sinners is dangerous when it leads to fellowship with their sins. Christ was a "friend to sinners," but always rebuked their wickedness.

"Woe unto you when all men shall speak well of you" (Luke vi, 26).

Therefore the world hateth you. I have set you apart. You have a work to do among men, where passion, turbulence, and bitter strife are making men antagonists of the truth. Your business is to set up My standard against sin. "I came not to send peace, but a sword" (Matt. x, 34). I give you no invulnerable cloak, to protect you from the world's hatred, for I have said, sell even the last comfortable "garment," that might hide your apostleship, for a "sword," whose glitter for the truth's sake shall draw to your hearts the arrows of persecution.

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, October 21.

1. What is meant by Christ's joy?

2. How does the authority of Jesus appear in this lesson?

3. What is the last offering that love can make?

4. Why is obedience inseparably connected with friendship for Christ?

5. What are some of the characteristics of a true kind?

6. What kind of Christian work will bring the most enduring results?

7. Why do we pray in the name of Christ?

8. How is it possible to be in the world, and at the same time, as Christians, "out of the world?"

WHISPER-GALLERY ECHOES.

To A SUNDAY-SCHOOL TEACHER:

You say you are troubled in your class about the question of "modern miracles," and ask my opinion. How can I in these short utterances unfold so large a subject? Unargued and unexplained opinions only can be given on that subject in this line of mine.

Caution becomes us here, where the Scriptures do not speak with a plain and absolute assertion. Certain truths, however, are undisputed. If miracles were ever possible they are now, in the absence of any declaration that they should never occur any more. Our Christianity is as supernatural now as eighteen hundred years since, and has the same Author. The Scriptures do not plainly assert when miracles did cease, or should cease; nor have we any scriptural authority that human beings have been, or ever should be employed to work miracles since the apostles; nor even then, and before, except in some given cases, and for special purposes, wholly in the hands of God. Moses, the prophets, and the apostles, when called to a new, strange and untried work, were empowered to work miracles in confirmation of their divine authority. This is all we know of God's employment, before or since then, of such miracle-working-power by men. God has wrought miracles, or put forth action independent of, and in defiance of natural laws, whenever He has pleased so to do. The flood, the overthrow of the cities of the plains, Jerusalem, and the unnatural death of Ananias and Sapphira, are examples of His work, which possibly, in less obvious ways, may be still going on. But since the Gospel, which is never to be superseded, is established by standing miracles of eighteen hundred years, humanly wrought miracles seem to be no further needed, and evidently have not been used.

Yet, to assert that God cannot stop

things, when called to a new, strange and untried work, is to assail the very foundations of the Christian religion.

Our town, which was just begin-

ning to be called a city, had one daily paper. Four or five newsboys were hired to carry the papers to the subscribers' houses. Each had a certain district, or route, but this boy, who I could now see coming up the street to towards me, was evidently not one of these newsboys, for they are not allowed to sell papers, only to deliver them. This boy, as he stopped at a little white house on the corner, cried, "Well, d'ye want a newspaper?" I then asked him if he did n't know it was wrong to sell papers, or anything else, on Sunday, to which he replied, "I suppose it was, but he said he had stopped it, so to do."

"I then inquired why he took Sunday to sell papers—why he didn't sell them on week-days. And he replied,

"'You see, on other days folks go

to town, and they can buy 'em down

there cheaper; but on Sundays folks

don't go to town, and I can make piles

of money selling 'em to 'em.'

"I again told him it was all wrong,

and he became deeply convinced of the fact, and promised he wouldn't sell any more.

"But," said he, "what am I going to do to help my mother?"

"Well, if you'll not sell any more

paper, and come along with me to

Sunday-school, I will give you a place

in my store. He seemed to be over-

glad at my proposition, and, looking

into his carrying bag, he exclaimed,

"Hello! I've got three more papers

left. What shall I do with them?"

"I took them, and told him I would

pay him for them to-morrow.

"Off we went to town, and I paid

him the price of the three papers,

and he went home, having sold the

three papers to me.

"I then told him he must not sell

any more paper on Sunday, and he

promised he would not.

"I then told him he must not sell

any more paper on Sunday, and he

promised he would not.

"I then told him he must not sell

any more paper on Sunday, and he

promised he would not.

"I then told him he must not sell

any more paper on Sunday, and he

THE INDIANS.

BY A. B. MEACHAM.

MR. EDITOR:—I notice a paragraph going the rounds of the papers, that President Grant would probably recommend to the next Congress the transfer of the Indians to the tender mercies of the military department of the Government. To this I am most emphatically opposed. I consider it, if accomplished, but a warrant for the extirpation of the race, by the gradual progress of debauchery and disease. No man who has ever listened to the pleadings of the Indian to be relieved and protected from the common soldier of the American army, whose heart ever felt the quickening power of truth and right, can consent to a proposition so at variance with justice and humanity. So long as I remember the cry of the despised Indian when, his manhood and his rights crushed by relentless power, he clamored for protection; so long as I remember the covenant made with God when I lay upon an almost hopeless bed of rocks in the lava beds, that I would speak for the Indian whenever and wherever his cause was on trial; so long as I remember the brightening faces of these people when the Word of God was opened for them, and they were assured that a new day had begun for them—that the drunken soldier and the debauchee should harm them no more—that only sober men of character and honor should come among them—that the time was near at hand when they might take place with other races on an equal footing, might become part and parcel of the great American people; so long as I remember with what eagerness they listened, and with what earnestness they let go their old-time dreams to embrace the new, and how patiently they have waited for the fulfillment of the promises made them; and then their clumsy efforts to imitate the example set before them, but still persevering in the struggle to attain to manhood's privileges and qualifications; when I remember the long years of reckless dissipation and debauchery under which they dwindled away, while the "stars and stripes" were floating above them, "a flaunting lie," covering and protecting the uniform of the American soldier while he indulged his hellish nature at the sacrifice of all that was dear to an Indian's heart and life,—ah, when all these, and much more of the actual, real past comes before my mind, as I read that there is danger that the few short years of springing hope are all that these people shall ever know, it calls loudly for fulfilment of my voice.

Now, my dear friend, I did not sit down to write you more than a line or two; but from the fullness of the heart the mouth will speak.

ANTRIM, N. H.

A large number of the preachers on Claremont District came here on the 27th ult., to enjoy a feast of fat things, which is true, whether referred to be had to their cordial welcome and the bountiful provision by the people, or to the hallowed influences resting upon the meeting of the ministers.

Esteem by both lawman and "Hon." Judge of his

reputation, as far as he is said of him at both races.

about fifty, though with a face compact and a pugnacious and a face

and a face compact and a face

